I: Burrows--27-28 (1947-48) Woleaians
116, 324, 412 Ifalik

"A kind of stone, coralline in origin but of relatively dense, even texture and crystalline appearance, is obtained under water at a single location on the seaward side of the reef a little west of the pass, near the uninhabited island Ellā. From this are made pounders (faulipō), which are used by the women to mash taro and breadfruit. The pounders are of the same general shape as those of Polynesia. They have rounded vertical handles which flare outward at both ends: slightly at the top, to form a knob; much more at the bottom, forming a heavy base with round, slightly convex pounding surface. (See photograph, Fig. _____) Those used on Ifalik are comparatively small, perhaps because it is hard to find larger pieces of the stone without cracks or flaws. Most of them are about 8 inches high and 5 inches in diameter at the base. [28]

The workmanship is rough and simple. The only decoration seen consists of one or two little bosses left projecting on top of the handle. Pounders are made by either men or women. The implement used nowadays to make them is an old hatchet head without a handle. Holding the stone in the left hand and the hatchet head in the right, the craftsman hacks out crisscross lines on the places to be cut down, particularly what is to become the handle. Then he chips off the squares left projecting between the lines; pecks them off, rather, for most of the stone comes away as dust instead of chips. When the shape has been roughed out, the surface is finished by rubbing with another piece of stone. It is slow work. An elderly woman was seen busy at one nearly every morning for about two weeks."

1: Burrows--34 (1947-48) Woleaians
116, 412, 245 Ifalik

"Tied around a wooden handle, strips of leaflet midrib become broomstraws."

1: Burrows--83B (1947-48) Woleaians
116, 412, 284, 321, 177 Ifalik

"As recently as 1909, the time of Sarfert's visit, all the adz heads were of Tridacna shell, lashed with sennit to wooden handles cut from a forked branch. In 1948 no shell adz heads were to be found. Similar handles and sennit lashing are used to attach steel plane blades."

2: Damm et al. --39 (1909) 1938 Woleaians
116, 412 Ifaluk

The tools were: 1. shell axes (delakí) of different sizes. Other axes were unknown. The parts are called mimuéim - handle, fófo - coconut string fastening, déla - Tridacna blade.

2. Gimlet; there were two kinds; the plain stick borer (wúlewul, Hellwig: wurawura) with a shark's tooth point, now with an iron point, and the burr (malubóub) with a brace stick and a point of Pteroceras shell.

3. Compasses were unknown.

2; Damm et al. --128 (1909) 1938 Woleaians
116, 322, 412 Aurupik

Wood was rough-hewn with the ax, which had a firm shell blade that could not be turned (dălâi berĕi). The single parts are called: handle-imĕĭm, shell blade - berĕi, binding - fŏfo.

2: Damm et al.--167-168 (1909) 1938 Woleaians
116, 412 Faraulep

Household implements:

a) knife (sár) formerly of shell, but now a spike that has been pounded into a board and sharpened.

b) taro scraper of Meleagrina shell.

c) coconut grater (uéïgan); a small shell (poritŏx) is fastened to a tripod.

d) spoons (idĭt) of shell

e) crushers (faierŭs) of coral stone [168] (fáux) in the same form that is used on Iŧaluk (to crush - zŭs, to rub - egăx, to strike - narŭna.

2; Damm et al. --169 [2] (1909) 1938 Woleaians
116, 412, 177 Faraulep

Formerly the most important tool was the shell ax (ɣapăl); it had fallen into disuse in 1909, and only the "sacred axes" had preserved the old form. Shell blades of Tridacna or cassis - porugĭl or tară (the blade is kept sharp with a grindstone [uăre]), cutting edge -metăd, upper side - lugŭl, lower side - năn, handle for the hatchet - fm mĕ fm, wrapping - fŏrfŏr. Then finally, there were the tools for the finer work: files - (văĭm) of coral stone, awls (etâu), drills (purepŭr).

4: Krämer--231-232 (1909) 1937 Woleaians
116, 412 Woleai

Mortar, fal, Figure 100 [VMM: see source]. Pounder for taro, breadfruit, etc., height approximately 18 centimeters. It may be made of "stone," faisüss Hellwig. Pounding board, al lif. To pound, sugu (Kotzebue: lovis)

Coconut grater, wëgin Figure 101 [VMM: see source], from Máriam; wood, éelé; shell, pelig. [232]

Bamboo knife, gig (Yap) used for sawing tortoise shell (Kotzebue: cut, kutovi)

Taro scraper, large Becherkoralle.

Taro scraper of pearlshell, Hellwig: sár.

Coconut husking stick, Hellwig: gútubirra is made from knotty root wood; Hellwig shows a foot strap used for climbing, and made of fibers is called laviteg. Hellwig shows a seating board, valevaib, a device carried by climbers of palmtrees (Figure 96) [VMM: see source]; it comes in handy at the time of cleaning, of picking nuts and of draining palm sap. Pick made of turtle bone with a wide blade and a handle (Nil?, Stil?) similar to those found on Palau.

Turdus columbinus is taboo for the men because they would fall off the coconut palm trees.

4: Krämer--62
116, 412, 372

(1909) 1937

Woleaians
Elato

The pump drill is known as burabüra and comes from Elato. The wheel is of tortoise shell and the tip of the drill is of sharks' teeth. See Figure 134e [VMM: see source] for the hand drill.

4: Krämer--62 (1909) 1937 Woleaians
116, 412 Lamotrek

I was able to pick up an axe blade, ĕtiligi.

Hellwig: tridacna--djim (Truk: sim).

Hellwig 2114 5891 is an axe made of conch shell called korolimang; on Elato it occurs made of lëang shell.

Hellwig's catalogue has a shell axe from Elato, marăli délla (blade--délla), terebra--talingawat, blade joint--rodjăl ĕ (rosăl e), neck of the handle--apirri gule, handle--erălle, lashing--vava, wood--djálo. The ceremonial axe is called tellë i lolomai.... The word for blade, chisel is perogol, and the blow of the axe is tellë i falefal; apúnga sillë is the sound of the blow.

Coral stones, faiürr (Truk: fauir), ray skin (Hellwig: gillivai) or pumice stone miür, mür, which drifts ashore...are used to smoothen the rough surfaces of the wood.

The fiber beater is called kománg; the wood is kaini and the tool comes from Pik.... At the end of the handle there is a knob, see Figure 94 [VMM: see source].

Tools

(Kotzebue: iron, parang; chisel tété; axe, moil; knife, sar; whet stone, fasitte)....

Hellwig has a shell for grating tortoise shell, pelig, falá trig; ray skin may be used for this purpose.

Krämer collected tridacna blades (axes, atílagi; Figure 29 [VMM: see source] shows one with a length of 29 centimeters, and Figure 105 a length of 13.3 centimeters). Adze, gasuéla.

Krämer collected axes with blades.

Krämer collected a hollow-ground blade made of the shell of a mitra snail; Hellwig had one made from a piece of Cassis snail.

Hellwig: ax blade, dallē barai; made of tridacna, sum.

Hellwig: ax blades, dallē from the large tridacna species known as gi.

Hellwig: hollow-ground ax blade, dallē korøilimang; made from the shell, maidjal (maial).

Hellwig shows one made of conus, kórror; now it is used as a grater, but formerly it served as a hollow-ground ax.

Hellwig: shell ax with hollow-ground blade, dallē; it has the form of the Sētowal graters.

Whetstones used to be brought from Yap; Hellwig shows one that is a light piece of lava.

4: Krämer--237 (1909) 1937 Woleaians-2
116, 412 Woleai

Pump drill, wuruwur manuppk; iron, parang*; iron ax, bosugul; hand drill, vuruvur is made wither with shark's teeth or the bones of frigate birds.

*Hellwig shows a combination drill, ni li baggo ma parang, made from shark's teeth and iron and also serving both as knife and saw. Iron has been available only for about 100 years and was drifted ashore; see also Kotzebue Entdeckungsreise. . . page 124.

6: Senfft--57
116, 412

(no date) 1905

Woleaians
Woleai
Lamotrek

2. An ax (tale). The blade forms an acute angle with the shaft, like that of an adze. Formerly this instrument was cut out of tridacna shells; today it is made of metal. The natives use this tool very skilfully; it serves them as a hammer, a plane, knife, and file. 3. A small sea shell with a sharp edge (Kilgil), used to cut banana shells into stripes to be used for plaiting. 4. A scraper (waigung) placed on a tripod with a toothed point consisting of a shell or coconut shell, used to scrape coconuts and hard fruits. 5. An auger (wurewur) with a wooden drill bow; the point was formerly made of shell or stone and is now made of metal. The tool for rope-making consisting of three pins in the shape of crosses, which is used everywhere on the western and southern islands, is not used here according to my information.

28: Spiro--4
116, 177, 412

(1947-48) 1949

Woleaians
Ifalik

"In technology, this erstwhile neolithic culture has lost all its stone implements. Steel knives, steel adzes, saws, and planes have replaced the native tools." -

28: Spiro--62 (1947-48) 1949 Woleaians
177, 412 Ifalik

"The natives all have steel knives, and never use wooden knives, nor had I ever seen a wooden knife previously. This is an interesting point for the student of acculturation with respect to differentials in the degree of acceptance and resistance of foreign objects. Despite the greater physical efficiency of the steel knife, the wooden one is used for this ceremony, and the small shell, rather than a steel knife, is still used to sever the baby's umbilicus. In other words, those areas of culture which are imbued with mysterious connotations, in which the element of danger and unpredictability are strong, are most resistant to acculturation. Whether this is a valid generalization for other cultures, I don't know, but there is no question of its applicability to Ifaluk."

41: Bates & Abbott N-5 (1953) 1958
OR21 Woleai OR21
Ifaluk

CHAPTER IV

FISHING—AND BAKALIZING

TUESDAY morning was started by one of the chiefs blowing a series of resonant blasts, down by the lagoon shore, on a horn made from a large Triton shell. This was the signal for a general assembly. The chiefs had decided that the island needed cleaning up, and word had gone round that the start should be made today. The ground of the coconut grove along the lagoon had been littered with trash ever since the storm, particularly noticeable on the fine lawn of Japanese temple grass around the Fan Nap.

The cleaning was unhurried. The ground was swept with short brooms made from coconut leaves or from old coconut flower stalks with the branches held together by a binding of sennit cord. Much of the sweeping was done from a comfortable sitting or squatting position and the trash was gathered into neat piles to be burned later. The clean-up started at the south end of the island, the people gradually working north. At noon, when about half of the Rauau area was finished, Maroligar again sounded the trumpet and everyone knocked off for the day.

Don and I spent the morning trying to get things more organized around camp. There were Don's drums to be unpacked. He now had a typewriter and a small but very useful reference library and all sorts of goodies like specimen jars, thermometers, hydrometers for measuring salinity, and extra trousers which had been used for packing material. I promptly scrounged a pair of trousers. I had come to the

41: Bates & Abbott N-5 (1953) 1958
OR21 Woleai OR21
Ifaluk

imagination. But his poise, his dignity, seemed to have a very real quality, completely independent of the trappings of position or pretence.

I remember the evening early in our stay when he stopped by the Fan Nap just as we were starting our dinner of spam, canned sweet potatoes and canned string beans. We asked him to join us, which he did with apparent pleasure, even making noises of appreciation over the string beans—the equivalent in my own household, over new food, of "how interesting." When we were finished he went off with his plate, cup and silver and washed it and started to try to wash a pot! It was like the thoughtful guest back home who insists on helping with the dishes; somehow, as real a gesture of courtesy as I have ever seen.

The next day, when I went to photograph progress on the canoe that was being built in the Falepenach canoe house, I found Fagolier working away with an adze on a plank, the efficient artisan. Usually he was right in the middle of any work in progress, carrying his full load.

He was always the thoughtful host. Everyone on the island was always a thoughtful host—but Fagolier, as chief, along with Maroligar, number two chief and proprietor of the particular spot where the Fan Nap stood, were especially attentive. I noted my impression in my diary one morning when Fagolier brought us fresh coconuts. He came with two handsome boys bearing the nuts, for all the world like two pages attending a prince. The pages placed the coconuts as directed by a wave of the hand, and during the ensuing period of polite silence, they sat quietly and respectfully in the background, so that the feeling of court was maintained.

I watched him directing a dance rehearsal one night. Don was involved with Yani's English and Ted with something else, and when Fagolier and Maroligar left the Fan Nap after their usual check on our comfort, they obviously expected me, at loose ends, to come along with them. When we got to the fire, they seemed to expect me to join the line of dancing men. So—away from the eyes of my fellow Westerners—I did.

Certainly I was very awkward and shortly I abandoned the attempt,